

certainty and truth. The outcome of their labours, however, was not very encouraging. It seemed rather as if the attempt to unify and harmonise had succeeded only in showing up more clearly the existing differences. At the same time, the growing volume of actual knowledge attained in the different empirical sciences, and especially the increasing precision which the introduction of the mathematical methods afforded, made these sciences more self-reliant and dogmatic. On the other side, the vagueness and seeming uncertainty of all philosophical speculations referring to the general order of the world and the destiny of human life produced in many thinking minds doubt and indifference, and among believers the conviction that salvation could only be found by a strong dogmatic assertion of the truths of traditional faith, which were guaranteed by their historical origin and confirmed to the believer by an inner light which was not assisted by philosophical reasoning.

31.  
New way  
opened by  
Kant.

The existence of this dogmatism on both sides, as well as the growing doubt and indifference with regard to the most important questions which confront the serious thinker, led, in the mind of Kant, to what seemed to him to be a new way out of the existing dilemma and perplexities. It seemed to Kant that, before entering on a discussion of the higher problems of philosophy—problems which he termed transcendent—it would be necessary, systematically and methodically, to examine into the processes of observation, experience, and reasoning. Although this had already been, to some extent, undertaken by Locke, and before him by Descartes, it had not been undertaken for the definite purpose of